

author
A B R A H A M S
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4
*A Sermon preached at the
Spittle, in Easter weeke,
Anno Domini, 1602.*

By GEORGE DOVVNAME,
Doctor of Diuinity.



AT LONDON,
Printed by H. L. and are to be sould
by Arthur Iohnson, dwelling neere the
great North-doore of Paules, at
the signe of the White
horse: 1607.

THE
TREATISE

OF
THE
NATURE
OF
THE
HUMAN
MIND
IN
RELATION
TO
THE
Senses
AND
Thoughts
OF
THE
Soul

By
GEORGE
BURNHAM
Doctor
of
Divinity



At
London,
Printed
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H. A. and
are
sold
at
the
Sign
of
the
Three
Crowns
in
St. Dunstons
Church
Lane
near
St. Dunstons
Church
in
the
City
of
London
MDCCLXXII



¶ To the Right Worshipfull
Sir Henry Killigrew Knight,
Grace in this life, and
glory in the life
to come.

AMong all the worthie histories of
the Saints which are registred
in the booke of God, there is not
any one example of faith and o-
bedience comparable (as I suppose) to A-
braham: who as hee was the father of all
the faithfull, Rom. 4. 11. so hee is propoun-
ded to all the heeres of promise, as a most
worthie patterne for imitation. And to this
end, the Lord as he had indued him with an
excellent measure of his grace, so by a cor-
respondencie of trials proportionable to his
faith, hee hath manifested the same to the
world: that all those which professe them-
selues to be the sonnes of Abraham, might
either imitate his faith and obedience, or else
know themselves to be none of his children.
For which cause the holy Apostles Paul
A 2 and

The Epistle

and James (the one intreating of the causes whereby a man is iustified, the other of the effects and signes whereby a man is known to bee iust: the one prouing that we are iustified by faith alone without workes, the other concluding that wee are iustified by such a faith as is not alone, or without workes) both propound the example of Abraham as a rule, the one of that iustification whereby we are made iust, to wit, by imputatiō of Christs righteousness apprehended by faith; the other of that whereby wee are declared to bee iust, namely by the fruits of faith which are good works. Paul therefore prouing that we are iustified by faith without workes, that is, by imputation of Christs righteousness alone, which is apprehended by faith, argueth from the example of Abraham to this effect: that as he was iustified, so are we, Rom. 4. 23, 24. He was iustified by faith without workes, that is, by imputation of Christs righteousness apprehended by faith, without respect of any righteousness inherent in himselfe: therefore wee are iustified by faith, without workes. James disputing against iaine men, Chap. 2. verse, 20. who thought to be iustified by an idle or counterfeit faith, proueth from the example

Dedicatorie.

example of Abraham, that wee must be iustified by such a faith as is not without works. For by such a faith as Abraham was iustified, must wee bee iustified: Abraham was iustified not by an idle or dead faith, but by a lively faith working by lone, as appeareth especially by that example recorded, Gen. 22. Therefore how soeuer wee are iustified by faith alone, yet we are not iustified by such a faith as is alone. But as wee are iustified by faith alone, that is, made iust by imputation of Christs righteousness, which is apprehended by faith alone: so we are iustified, that is, declared and known to bee iust, by good works, which are the fruits of faith. Abraham therefore as you see, is propounded to all the faithfull as a patterne in both respects. So that if wee would be esteemed the sonnes of Abraham (as all the faithful are) we must looke to bee iustified as he was, and by such a faith. The Papists therefore, who seeke Iustification by works, that is, inherent righteousness, are not the sonnes of Abraham. For those who are of faith, that is, who seeke iustification by faith and not by works, are the children of Abraham, Gal. 3. 7. No more is the carnall Gospeller,

The Epistle

who hopeth to bee iustified by such a faith as
is without works, and voide of righteousness
inherent. For, as our Saviour saith, Iohn, 8.
39. If you were the sonnes of Abraham,
you would doe the works of Abraham.
For, Abraham though he were iustified by
faith alone, yet hee was not iustified by such
a faith as is alone. But howsoeuer the no-
table faith of Abraham whereby hee was
iustified before God, and his dutifull obedi-
ence whereby hee was known and declared
to be iust, appeareth in many particulars re-
corded by Moses, yet then especially he ap-
proued both his faith and obedience, when
he was enioyned by a commandment of
tryall, to sacrifice his owne and onely sonne
Isaac. For by this greatest triall, the Lords
purpose was to manifest to the world his
greatest faith and rarest obedience, and in
respect of both to commend him to all suc-
ceeding generations, as a most linely patterne
to bee followed of all the heires of promise.
For which cause, as I thought this notable
storie of Abrahams tryal most worthie to be
handled in this Easters solemnitie: so others
haue desired, and I haue yeelded, that the
Sermon wherein it was handled, should be
made

made more publike for the benefit of more
 then did heare me. Being therefore to pub-
 lish this Sermon as the first fruits of mine
 english labours, I thought good to dedicate
 the same to your Worship, to whome with
 your louing brother, and the vertuous Ladie
 your wife, I am for great benefits excee-
 dingly bound: that there might remaine
 some memoriall both of your bountifulnes,
 and of my thankfulnessse. Accept there-
 fore (I pray you) according to your accu-
 stomed fauour this commendation of Abra-
 hams faith and obedience. And as hitherto
 you haue (to Gods glory be it spoken, and to
 the good example of others) shewed your
 selfe to bee one of the sonnes of Abraham:
 so my desire is, that this example of Abra-
 ham, commended vnto you, may be some in-
 couragement for you, to continue to the end
 in that course wherein you haue long wal-
 ked: That imitating still the faith of Abra-
 ham, and treading in the steps of his obe-
 diencē vnto the end, you may be sure after
 the labours of this life to rest in Abrahams Luk. 16. 32.
 bosome; where, you shall receiue the end of
 your faith, which is the saluatiō of your 1. Pet. 1. 9.
 soule, by the pretious merits of Iesus Christ,

The Epistle Dedicatorie.

Act. 20. 23. *to whom* I commend you, and to the
word of his grace, who is able to
build you vp further, and to
giue you an inheritance
among all them that
are sanctified.

London, the 28. of Aprill 1602.

Your Worships in the Lord,

George Downame.



A SYNOPSIS OR BRIEF VIEW

Of the particulars contained in this Sermon.

Proposition, where three questions are discussed.

1. Whether God tempteth any to euill.
2. In what sense he is said to haue tempted Abraham.
3. To what end hee tempted him.

Explication of the text, diuided into a

God prouing Abraham, which is two fold: thus

Vocation or call, preparing Abraham to the triall.

Dearenesse of that which hee was to forgoe, amplified by the Lorde in foure degrees, commanding him to sacrifice

1. His sonne.
2. His only sonne.
3. Whom he loued.
4. Euen Isaac.

Time when this commandment Was giuen. Was to be performed.

Place in General, noted to be hill in the Countrey Moriah. Particular, left indefinite.

Hardnesse to forgoe, but more hard by death, and that a violent death.

Commandment, containing the triall: which appeareth to be great, both by the

Circumstances of

Hardnesse of that which hee was to vndergoe, shewed by the

Substance of the worke, that hee was to offer Isaac for a burnt sacrifice: which was very hard in respect of his

Affection to his son whom it had been

Hard to Consent to his death. Deliuer him to be killed. Bee present at his slaughter. Hardest to kill him with his owne hands, and that is a burnt sacrifice.

Narration, declaring the action of

Allegiance to God, viz. his

Obedience with which how could it stand to do an act so Valawfull? Vanaturall? Dishonorable to God? Scandalous to man.

Faith: for how could he beleeue in the promises concerning Isaacs seed, & yet himselfe kill him, and consume him to ashes, before he had any seed?

Abraham approving his

Obedience, which was

1. Absolute & simple.
2. Resolute & serious
3. Speedie and readie.
4. Not headie or for a brunt; but discreet, temperate, constant, and couragious.

Faith, being assured that although Isaac were consumed to ashes, yet the promise of God concerning Isaac should be fulfilled.

Obiects, that is, the things wherein wee are tried: and thus trials are of the

Right hand, by temporall benefites Offered. Conferred. Left hand, by crosses Temporall. Spirituall.

Gods prouing Abraham, that he vseth to trie men, and that diuersly: but his trials may be distinguished by the

Subiects, that is, the men who are tried, viz.

Hypocrites. Sound Christians.

Application in respect of

Abrahams approving himselfe; that if we would be esteemed his children (as all the faithfull are) wee must imitate both his

Obedience, and to that

Deny our selues. Thinke nothing to deare for God. Resolue before hand to doe what soeuer God shal commaund.

Faith in Beleeuing the promises of God, Working by loue.

The Epistle Dedicatorie.

Act. 10. 23. *to whom* I commend you, and to the
word of his grace, who is able to
build you vp further, and to
giue you an inheritance

of
the
word
of
his
grace

the
word
of
his
grace

the
word
of
his
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the
word
of
his
grace



ABRAHAM'S TRIALL.

Sub Gen. GEN. 21, 1, to the 13.

1 After these things it came to passe that God himselfe tempted Abraham, and sayd vnto him, Abraham: who answered, Here am I.

2 And he said, Take now thy sonne, thine onely sonne, whom thou louest, euen Isaac, and goe thy waies vnto the land of Moriah, and offer him up there for a whole burnt offering vpon one of the mountaines, which I will tell thee.

3 Then Abraham rose vpearly in the same morning, and saddled his asse, and took two of his seruants with him, and Isaac his sonne, and clone wood for the burnt offering, and rose up, and went to the place which God had told him.

4 The third day Abraham lift vp his eyes, and saw the place as farre off.

5 And Abraham said to his seruants,

B

Stay

Stay here with the asse: for I and this youth will goe yonder and worship, and come again vnto you.

6 Then Abraham tooke the wood for the burnt offering, and laid it vpon Isaac his sonne: and he tooke the fire in his hand, and the knife, and they both went together.

7 And Isaac spake to his father and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood: but where is the lambe for the burnt offering?

8 Then Abraham answered, God will provide him a lambe for a burnt offering, my sonne: and so they two went together.

9 And when they came to the place which God had told him, Abraham builded an altar there, and couched the wood, and bound Isaac his sonne, and layd him on the altar vpon the wood.

10 And Abraham, stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angell of the Lord called vnto him from heauen, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then hee sayd, Lay not thine hand vpon the yong man, neither doe any thing

to him: for now I knowe thou fearest God,
seeing for my sake thou hast not spared thine
only sonne.



In this chapter, the Holie
ghost hath recorded the
memorable historie of
Abrahams temptation by
God himselfe, concer-
ning the immolation of
Isaac, pretended by God, and intended
by *Abraham*, vnto the ii. verse: and the
euents thereupon ensuing, in the rest of
the chapter.

The storie of the temptation consi-
steth on two parts: the proposition in
the first words, containing both the ar-
gument of the storie, and the scope and
purpose of God in this busines, viz. that
God tempted *Abraham*: and the nar-
ration in the rest of the words, vnto the
ii. verse. Wherein is declared both the
action of God tempting, and the beha-
uiour of *Abraham* when hee was temp-
ted. In the proposition, the Holy Ghost
giueth vs, and all that shall reade or
heare this storie, an *Item*, or watch-
word, that howsoeuer *Abraham* was to

B e vnder

vnderstand the commaundement following, concerning the killing and sacrificing of his owne sonne, as a serious precept, the omission whereof had been sinne vnto him, and an honouring of his sonne more then God: yet notwithstanding the Lord bad him offer his sonne; not because he would haue *Isaac* sacrificed, but *Abrahams* faith and obedience tried. Which also appeareth by the euent, vers. 11. 12. where the Lorde, who is not chaunged; by a contrarie commaundement signifieth that hee did inquire (as *Ambrose* saith) his affection, and not require the acte: and as another, he did approoue in the intent and desire, what hee disprooued in the performance. Now this warning that God did but tempt *Abraham* was necessarily to be giuen, least men vnderstanding the commaundement following, as a serious precept which God would haue fulfilled might imagine that God is pleased with sacrificing of men; or might iustly ground their diuellish practise of sacrificing their children vpon this commaundement of God.

This admonition therefore teacheth

vs

*Affectum
tuum inquisi-
ui, non fa-
ctum exegi.
Ambros.*

*In voto pro-
baui quod
in facto re-
nni. August.
de t. m. p. r.
Serm. 73.*

vs to vnderstand the commaundement following, as the question which our Sauiour propounded to *Philip* concerning the feeding of five thousand men; *Ioh. 6. 5. 6. Whence shall we buy bread, that all these may eat? this hee said tempting him, for himselfe knew what he was purposed to doe.* So in this place God sayth to *Abraham*, Goe offer thy sonne to mee for a burnt sacrifice. This he said tempting him, for himselfe knew what hee was purposed to doe, viz, to trie, and by trial to manifest *Abrahams* faith and obedience, and to propound the same to all ages following as a most worthie patterne to bee followed. But whereas it is said that God tempted *Abraham* (for so the words are, *Haelohim nissah*) and the Apostle speaking of this matter, *Hebr. 11. 17. By faith (sayth he) Abraham, πειράζοντο ὅτε ἦν ἐπειράσθη, offered Isaac,* diuers questions may not vnprofitably be moued: and first whether God tempteth any man or not. For *Iames* saith, chap. 1. 13. that *God tempteth no man*, and therefore that no man πειράζοντο ὅτε ἦν ἐπειράσθη when he is tempted, may say that he is tempted of God. And yet *Moses* here

saith that he tempted, and as the severall
Interpreters read ἐπειράζει τὸν Ἀβραάμ,
& accordingly the Apostle Heb. 11. 17.
meaneth that *Abrahā* *πειράζεσθαι*, where
he was tempted, was tempted of God.

*Temptations are either
Vocations or
Triallings,*

I answer by distinction, that temptations are either prouocations to euill, or probations and trialles. Of temptations as they are prouocations to euill, God is not the authour; neither doth hee tempt any vnto sinne, as *Iames* sayth, but the diuell as the principall, who is therefore called the tēpter, ὁ πειράζων; the world and the flesh as his seruitors. For

1. Pet. 3. 11

1. Tim. 1. 14

from the flesh, that is our owne corruption, arise euill and noysome concupiscences which fight against our soule, whereby wee are tempted and stirred vp to euill.

The world is said to tempt in respect of men in the world, or wordly things. Men tempt either by words counselling, alluring, incensing and prouoking to sin, or by deed and example. Worldly things whereby men are tempted are either the desires of the world drawing to euill, or the terrors of the world withdrawing from good.

The

The diuell tempteth either immediatly by casting bad motions as it were fiery darts into mens heartes, which are called his suggestions: or mediately by meanes, vying either as his instruments; sometime the flesh, that is our own corruption, which is as it were the diuels bawd prostituting the soule to his temptations, or the mediation of other men, sometimes friendes, sometimes foes, who are as it were the diuels brokers: or else as obiectes and occasions; either the desires of the world which hee vseth in respect of the *κίνησις*, that is getting, as baites of sinne, and in regard of *κέννησις*, that is the vsing, as the snares of sinne, or the terrors of the world, which are as it were the diuels bugbeares to scarre vs from well doing. As touching these temptations therefore which are prouocations to euill, wee conclude with *Iames 1. 13.* *Let no man, when he is tempted, say I am tempted of God: for God as he is ὁ θεὸς τῶν κινήσεων, one that cannot bee tempted to euill, so he tempteth no man, namely to euill.*

But you will say, God tempteth *Abraham* to kill his owne sonne, which is a sinne,

sinne, and elsewhere he is said to harden mens hearts, to lead them into temptation, &c.

Ans. Whether this particular whereunto *Abraham* was tempted were a sin or not, I will anon discusse in the person of *Abraham*. In the meane time this generall assertion is to bee retained, that God tempteth, that is, prouoketh no man vnto sinne.

Ob. Why then doe wee pray that he would not leade vs, or as the word *deceyus* signifieth, that he would not carry or bring vs into temptation?

Answ. It is one thing to tempt, and another to leade into temptation: as it is one thing to execute punishment on a malefactor, and another to deliuer him ouer to the executioner; the one is the act of the Hangman, the other is the act of the Iudge. So the diuell tempteth, and God leadeth into temptation. For the better vnderstanding whereof wee are to know that there be three degrees of the Lords dealing in this case. For first the Lord sometimes bringeth his seruants to bee tempted, as it were his champions into the lists of the combat

to bee encountered and tried, that his graces in them may appeare; but not to befoyled, and much lesse ouercome or utterly vanquished. Thus our Saviour Christ was carried of the spirit into the wilderness to be tempted of the diuell, Matth. 4. 1. Thus *Iob* was permitted, yea and committed into the hands of Satan to be tempted.

Secondly, the Lord sometimes deliuereth men to bee tempted, and leaueth them for the instant to take a foyle, either for a chastisement or a triall, that they might bee humbled at the sight of their owne weakenesse, and bee made more circumspect for the time to come. Thus the Lord left *Ezechias* when the Embassadors of Babylon came vnto him, that he might tempt, that is prooue him, and know, that is, make knowne all that was in his heart, 2. Chro. 32. 31. The like may bee said of *Dauid* and *Peter* when they fell.

Thirdly, the Lord sometimes deliuereth men ouer to the diuell as his executioner, or to their owne lusts, not only to be tempted, but to be overcome and to bee carried headlong into sinne,

as

Rom. 8. 24.
26. 28.

Exod. 35. 32.
Ephr. 4. 19.

as a iust punishment of their former finnes. For howsoever men thus giuen ouer do as it were take a felicitie in sinning, yet of all punishments that can befall a man in this life, this is the most dreadfull iudgement. In this sense therefore God is said to lead men into temptation, as also to harden mens hearts: not that he tempteth, that is, prouoketh any to sinne, or infuseth sinne into them, nor that hee hardeneth, that is, of soft maketh hard; but that they being hard and in the slauerie of sinne and Satan already, he giueth them ouer for a iust punishment of their former sins, further to bee hardened and enthralled: which hardnes and thraldome they further gather to themselves willingly, hardening their owne hearts, and committing sinne with greedinesse. It cannot therefore be prooued that God tempteth any, and yet it cannot bee denied but that in all temptations hee hath a stroke. For this is a certaine truth, that nothing can happen *in scio aut invito Deo*, without Gods knowledge or against his wil. For his knowledge is omniscient, and nothing can escape it; his will is omnipotent,

tent, and nothing can resist it. The diuell therefore cannot tempt a man; vnlesse God would haue him tempted; nor foile him, vnlesse God would haue him foyled; nor vanquish him, vnlesse God would haue him vanquished. And although the diuell in tempting, and the man which yeeldeth to the temptation doe both sinne; yet by their sinnes the Lord bringeth to passe his owne good worke: As for example, the chastisement, triall, or amendement of his seruant, or the iust punishment of the wicked. And howsoeuer the diuell and wicked men in respect of their will and indouour rebelliously oppose themselves against the will of God; yet the euent is no other then God hath appointed; God in his infinite wisdomme and almightie prouidence, so ouer-ruling the actions of all his creatures, that when they thinke nothing lesse then to doe the will of God, they become his instruments vnwittingly for the effecting of his designes, as *August.* saith *ad Laurent. cap. 100.* *Hoc quippe ipso quod contra Dei voluntatem fecerunt, de ipsis facta est voluntas Dei:* But wee must distinguish betwixt

betwixt the euill worke of the bad instrument and the good worke of God, which by the euill instrument hee bringeth well to passe, which is neuer the worse for the bad instrument, as it is neuer the better for the good. As for example, when a malefactor (whome the Magistrate perhaps suffereth to goe unpunished) falleth into the hands of theeves and is murthered, the iudgement of God vpon him is no lesse iust, then if he had been put to death by the Magistrate: albeit the instruments by whom this iudgement is executed, are wicked murtherers. Thus through the enuious selling of *Ioseph* by his brethren, who therein set themselves against the will of God reuealed in *Ioseph's* dreames, the Lord in mercie sendeth him to bee a father vnto *Pharao*, and a fosterer of his Church, *Genesis* 45. 7. and 50. 20. By the filthy incest shamefully committed by *Absolom*, the Lord iustly punisheth the adulterie of *Dauid*, 2. *Sam.* 12. 11. 12. By the treacherous, vniust, enuious giuing ouer of our Sauour to death, by *Judas*, *Petrus*, and the Priests, the Lord in vnspoke-
able

able mercie gaue his sonne to death for vs. Act. 2, 23. and 4. 28. So by the wicked and malicious temptations of Satan, who therein seeketh the ruine and perdition of the faithfull, the Lord furthereth their saluation, sometimes chastising them for their amendement, sometimes trying their faith and obedience, sometimes exercising them to humilitie and mortification of sinne, alwayes so ouerruling the malice of the diuell, that euen in his temptations, wherein he intendeth nothing but their harme and destruction, hee becommeth (maugre his spite) the instrument of God to further their saluation.

Thus then it appeareth, that God tempteth no man vnto euill; and that howsoever the Lord hath a hand in all temptations which be vnto euill, yet he worketh no euill, but vseth, ordereth, and disposeth them vnto good: and so ouerruleth all his creatures, that when they intend and doe euill to their owne damnation, they are the instruments of God to aduance his glorie and further the saluation of the elect. The which doctrine as it minisreth singular comfort

God both chastises and tries
us by his faith and
obedience.

all things work
together for the
best.

fort to the faithfull, vnto whose good all things, even the temptations of Satan, doe worke together, Rom. 8. 28. So it serueth to discover the diuellish malice of the Papists, and namely of the shamelesse author of the twelue Articles; who is not ashamed to publish in print, that wee not onely make God the author of sinne, which is blasphemous, but the onely cause of sinne, and (that which the diuell would haue been ashamed to utter in his owne person) that wee make God worse then the diuel, Artic. 10. But I conclude this point with *Fulgentium*, at *Maximum lib. 1. pag. 97. Deus itaque licet author non sit malorum cogitationum, ordinator est tamen malorum voluntatum; & de malo opere cuiuslibet mali, non desinit ipse bonum operari*: That is, God therefore although hee be not the authour of euill thoughts, yet hee is an orderer or disposer of bad willes; and by the bad workes of euerie wicked one, he ceaseth not to effect that which is good.

though he be
the author of
thoughts
he is the
disposer of our
wills.

Hitherto wee haue spoken of the former kinde of temptations which are prouocations to euill: in which sense God tempteth no man. The other kinde

are probations or trials: in which sense God in diuers places of the Scripture is said to tempt, that is, to trie or to prooue men, and that diuersly, as we shall heare anon.

But it wil be said, that *temptare*, to tempt or trie a man, is to take an experiment of him that is tried, presupposing in him that tempteth either ignorance or doubting at the least: the former whereof is a priuation or absence, the later a defect and want of knowledge; but, neither is incident to the all-knowing God, who with one eternall view or act of vnderstanding, doth at once perfectly and distinctly know all things that haue been, are, or shall be. It may therefore bee demanded in the next place in what sense God is said, who knoweth all men better than themselues, to tempt or prooue them?

I answered, that tempting or prouing doth not alwaies presuppose ignorance or doubting in him that tempteth. For, there are two sorts of tempting or prouing: the one when a man tempteth, to take an experiment of that which hee knew not, or doubted of; as when a ma-

fier trieth the fidelitie of his seruant, or
 one friend, the good will of another,
 whereof hee is not sufficiently perswa-
 ded. The other, when one tempteth, to
 cause the party tempted to giue an ex-
 periment of that which hee already
 knoweth: as, when a Scholemaster cal-
 leth forth one of his best schollers, and
 opposeth him in such questions as hee
 knoweth he can answer. The ende of
 both indeed is experimētall knowledge:
 but of the former, the knowledge of
 him that tempteth, that he may by expe-
 rience knowe somewhat whereof before
 he was ignorant or doubtful: of the la-
 ter, the knowledge, not of him that tēp-
 teth, but of him that is tempted, and al-
 so of others. In the former sense, temp-
 ting cannot properly bee attributed to
 God: yet vnproperly and after the man-
 ner of men, it may. For euen as God is
 said to be angrie or sorie, or to repent,
Non quantum ad affectum, sed quantum
ad effectum: Not in regard of the affe-
 ction which is not incident vnto God,
 but of the effect, whē he doth that which
 a man would doe when he is angry, or
 sorry, or repenteth: So God may be said

to tempt metaphorically, when as after the similitude of a man he sayth or doth any thing whereby the mind and disposition of him that is tempted may appear either to himselfe or to others. And as this is spoken here αἰδεσθαι πειρασθῆς, that is by a metaphore taken from men; so afterwards ver. 12. when he saith, now I knowe, that is, now I haue experience or experimental knowledge: for thereunto tempting directly tendeth. But in the later sense, tempting may properly be ascribed to God, who is then sayd to tempt, when hee bringeth men into triall, and causeth them to giue an experiment of that which is in them, that their minde and disposition may be manifested, not to God (before whose eyes all things, be they neuer so secret, are γυμνασται τεταχυνισμένα, i. διὰ τῆς ῥάχεως ἀποκαλύπτεται, that is, naked, & as it were cut through the backe bone) but to themselves and to others. In this sense God is sayd to haue tempted Abraham, when he caused him to giue an experiment to the world of his excellent faith and obedience: and answerably hee is sayd ver. 12. now to knowe that Abraham

Heb. 4.13.

Varin. apud

Beza.

how god is said
to have tempted
him

C

feard

ster trieth the fidelitie of his seruant, or one friend, the good will of another, whereof hee is not sufficiently perswaded. The other, when one tempteth, to cause the party tempted to giue an experiment of that which hee already knoweth: as, when a Scholemaster calleth forth one of his best schollers, and opposeth him in such questions as hee knoweth he can answer. The ende of both indeed is experiential knowledge: but of the former, the knowledge of him that tempteth, that he may by experience knowe somewhat whereof before he was ignorant or doubtful: of the latter, the knowledge, not of him that tempteth, but of him that is tempted, and also of others. In the former sense, tempting cannot properly bee attributed to God: yet vnproperly and after the manner of men, it may. For euen as God is said to be angrie or sorie, or to repent, *Non quantum ad affectum, sed quantum ad effectum*: Not in regard of the affection which is not incident vnto God, but of the effect, whē he doth that which a man would doe when he is angry, or sorie, or repenteth: So God may be said

to tempt metaphorically, when as after the similitude of a man he sayth or doth any thing whereby the mind and disposition of him that is tempted may appear either to himselfe or to others. And as this is spoken here *αὐθροπονεῖς*, that is by a metaphore taken from men; so afterwards ver. 12. when he saith, now I knowe, that is, now I haue experience or experimental knowledge: for thereunto tempting directly tendeth. But in the later sense, tempting may properly be ascribed to God, who is then sayd to tempt, when hee bringeth men into trial, and causeth them to giue an experiment of that which is in them; that their minde and disposition may be manifested, not to God (before whose eyes all things, be they neuer so secret, are γυμναζομένη καὶ τετραχλισμένα, i. διὰ τῆς ῥάχews τετραχλισμένα, that is, naked, & as it were cut through the backe bone) but to themselves and to others. In this sense God is sayd to haue tempted Abraham, when he caused him to giue an experiment to the world of his excellent faith and obedience: and answerably hee is sayd ver. 12. now to knowe that Abraham

Heb. 4. 13.

Varin. apud

Bezam.

how god is said
to have tempted
Abraham

C

feared

De Sancta
Trin. lib. 1.

2 obi

some strange
lye a true
want.

feared God, when *Abraham* had giuen
a good experimēt of it, as *Procopius* fit-
ly expoundeth those words, *Nunc nomi-
i. nunc specimen eius rei dedisti eximium.*
And thus tempting, which in the former
sense is attributed to God, *αὐτὸς ὁ θεὸς*
θεός, after the manner of men, is accor-
ding to the latter sense vnderstood, *δι-
ωκεν* as it becometh God, as *Asha-
nasis* speaketh.

Now if it bee further objected, that if
God would take triall of *Abraham*
faith and obedience, hee should haue
tried him rather whiles he was younger,
and before hee had giuen so many testi-
monies of his sayth and obedience; for
it may seeme strange that he would trie
a tried seruant: I answer, according to
that which hath been said, that God ta-
keth triall of his seruants to another
end then men doe. Men take triall of
their seruants, because they would haue
experience of their fidelitie, which is
not sufficiently knowne vnto them.
But GOD, to whom the secrets of all
hearts are knowen, needeth not make
triall of men to this end, that hee might
learne something which before hee
knew

knew not. But, hee is said to trie men,
when hee causeth them to giue experi-
ments of that which he perfectly know-
eth, and that either to themselues or to
others. To themselues, for as *Augustine*
well saith, *Nescit se homo nisi in tentatio-*
ne defeat se: A man knowes not himselfe
thoroughly, vnlesse by tentation hee hath
experience of himselfe. For men many
times ouerweene their owne gifts: and
therefore God bringeth them into triall
that they may see their owne weaknes,
that seeing it they may be humbled, and
being humbled they may bee more fer-
uent in prayer, more circumspect of
their wayes, and as it were more iea-
lous over their owne hearts. Thus the Lord
afflicted the Israelites in the wildernes,
that hee might tempt them and know
what was in their hearts, whether they
would obserue his precepts or not: that
is, that by their afflictions and trials hee
might discover vnto them their owne
weakenes and vnabilitie to keepe his
law, and that they by this means might
bedriuen vnto Christ, Deut. 8. 2. The
like may be said of *Ezechias*, 2. Chron.
31. 37. whom the Lord left to himselfe

De tempore
Serm. 72.

A man knoweth
himselfe vnlesse
by tentation
experience of
himselfe

for a time, that he might tempt him and know whatsoeuer was in his heart. On the other side, men sometimes excell-
 ing in humilitie, are defective in thank-
 fulnesse, too much preiudging their own
 gifts; and therefore the Lord bringeth
 them also to triall, that they seeing his
 graces in themselves, may be thankfull
 vnto him for them. What shall wee say
 then? *Sic ergo ignarus est Deus verū, &c.*
 (saith *Augustine*) Is God therefore so
 ignorant of humane affaires, so vn-
 acquainted with mens hearts, that hee
 should by tempting seeke to finde men?
 No, but that man should finde himselfe.
 For (as hee also saith) there are many
 things in a man hidden and vnknowne
 vnto himselfe, which are not manifested
 or made knowne, but in temptation.
 And as the Lord by tēptations maketh
 men knowne to themselves, so also to
 others. First, in respect of their frailtie,
 that wee by their example may become
 more circumspect, especially if they
 whose example we behold, were better
 and stronger then our selues. For if *Da-
 uid*, if *Ezechias*, if *Peter*, when they were
 tempted, bewrayed their weaknes, how
 had

in exelling in
 humilitie may be
 defective in thank-
 fulnesse

De tempore

Serm. 72.

ibid.

in temptation
 in temptation
 in temptation

had wee need to watch and to pray that we enter not into temptation? Secondly, in respect of their faith and constancie, that we seeing their good examples may both glorifie God, and stirre vp our selues to their imitation. *Mat. 26. 41.*

But as touching the tried seruants of God, such as *Abraham* and *Iob* were, this may be said in brieft: that the Lord trieth them, that his graces in them (as their faith, loue, obedience, constancie, patience) may bee manifested not onely to themselves, both to minister comfort vnto them, and to stirre them vp to thankfulness; but especiallie to others, vnto whome the Lorde propoundeth them as notable patternes to bee imitated. For euen as schoolemasters sometimes call foorth some of their most toward schollers, and take exact tryall of them, partly to approoue their owne paines, and partly to stirre vp their other schollers to greater diligence: so the Lord maketh choise of some of his principall seruants of whom hee taketh exquisite triall, to manifest his graces in them, both to themselves and also to others, who comparing their owne wants

*god tryeth
that his graces
may be manifest
in them.*

C 3 with

with their perfections, and perceiuing how farre short they are of that perfection which they are to aspire vnto, may bee stirred vp to a daily increase in pietie. And to conclude this point with *Augustine*, *Serm. 72. de temp.* where hauing shewed that *Abraham* was tempted, that he might bee the better knowne to himselfe, he addeth: And if *Abraham* were knowne to himselfe, yet hee had not been knowne to vs. Verely he was to be manifested either to himselfe or to vs. To himselfe, that hee might know wherefore to giue thanks: to vs, that we might know either what to begge of God, or what to imitate in the man.

So much may suffice to haue spoken of the proposition: wherein wee haue discusled these three questions: first, whether the Lord, who is here saide to haue tempted *Abraham* to kill his owne sonne, doth tempt any man vnto euill: and secondly, if the Lorde tempt none to euill, then in what sense hee is said to tempt *Abraham*, namely to try or proue him: and thirdly, to what end the Lord, who by himselfe knoweth all things, tempted and proued *Abraham*, which

Augustine

Augustine briefly noteth, *Ut manifestetur mundo, qui iam notus fuerat Deo*: That *serm. 73.*
 he might bee manifested to the world,
 who was alreadie knowne to God.

Now we are to proceede to the narra-
 tion, wherein this great tryall of *Abra-*
ham is declared. And in the narration
 we are to consider two things; the actiō
 of God tempting, and the behauiour of
Abraham when hee was tempted. The
 action of God is twofold, his vocation
 or call; whereby hee prepareth *Abra-*
ham to vndergoe this triall, verse. 1. Se-
 condly; his commandement, whereby
 he trieth him, verse. 2. As touching the
 former: Seeing the thing here inioyned
 to *Abraham*, namely that hee should
 with his owne hands kill his sonne *Isaac*,
 and offer him for a burnt sacrifice, was
 in shew not onely most cruell and vn-
 natural, but also repugnant to the com-
 mandements and promises of GOD:
 therefore this is to bee presupposed as a
 most certaine truth and taken for gran-
 ted, that *Abraham* was as certainly &
 infallibly assured, as a man can bee cer-
 taine of any thing, that it was the Lorde
 himselfe which gaue him this comman-
 dement.

dement. For if *Abraham* could but haue suspected that it was not the Lorde which spake vnto him; how easily might he, yea and how resolutely ought he to haue repelled this temptation: as being not so likely to be a serious commaundement of God, as an instigation of Satan, who might seeme thereby to prouoke him to murder his only sonne, and by sacrificing him to cut off the promises concerning the blessed seede of *Isaac*. But the Lord so fully enlightened his minde, so powerfully affected his will, so certainly assured him of the truth of this reuelation, as that he could not possibly once doubt thereof. To this end the Lorde speaketh familiarly to him and calleth him by his name, *Abraham*, that he might duly attend, and aduisedly consider who it was that spake vnto him: And then hauing receiued his aunswer, *Heere am I* (wherein *Abraham* shewed himselfe not onely assured of the person that spake to him; but also resolved to put in execution whatsoever he should commaund) then I say he propoundeth the commaundement, whereof I am now to speake. But first

with

*the greatest
all that ever
more man was
tried wth all*

with this protestation, that it containeth the greatest triall that euer any meere man was exercised withall, and indeed farre greater then I in my weaknes am able to set forth vnto you, according to the worthines of the matter. Neither are you to maruell heereat, as though the Lord dealt hardly with *Abraham* whom thus hardly hee tempted, nor yet to please your selues that you are not tried after the same measure. For, seeing the Lord is faithfull, and suffereth none of his children to be tempted above their strength, therefore hee proportioneth their temptations, and trials, according to the measure of grace bestowed vpon them. Hence it is that the best seruants of God haue endured the greatest trialles: and accordingly *Abrahams* strongest faith is proued by the greatest triall; whereas the weaker faith of others, is exercised by easier temptations. For, what Schoolemaster that seeketh by triall to encourage or approoue his scholler, and to commend him to others (as the Lorde doth his tried seruants) will appose a petite that learneth his A, B, C, in Greeke or in Hebrew.

*god proportion
was proportion
according to the
God in try
ing his ser
uants ob
serueth a
Geometri
call pro
portion.*

Hebrew ? But trials are proportioned to mens strength: the strongest faith hath the greatest trials, the weakest faith hath the least trials, and where are no trials, it is a signe of no faith.

*crave no trials
a signe of no faith* Now that *Abrahams* triall was exceeding great, it may evidently appeare by those two things whereby the greatness of trials is to bee esteemed, to wit, the dearenes of that which he was to forgo, and the hardnes of that hee was to vndergoe. The summe of both is, that hee was to sacrifice *Isaac*. The dearnesse of that which he was to forgoe, is of purpose amplified by the Lord himselfe to increase the triall, in foure degrees, plainly distinguished in the originall text. Take now (saith he) *eth bincha*, thy sonne, *eth iebidcha*, thy onely sonne, *asher ahabta*, whom thou louest, *eth iysak*, euen *Isaac*, and offer him for a burnt sacrifice. Take thy sonne, thine only sonne, whom thou louest, euen *Isaac*. Alas, what needed all these words ? had it not bin sufficient to breake his heart, to haue sayd, take thy sonne and offer him, but he must be put in minde that he was his onely sonne, whom he loued, euen *Isaac*

his

*et cor integrum
regnum.*

his ioy? But the Lord hauing given him strength to beare, layeth loadē vpon him, & by euery word which is added, hee addeth to the weight.

For a father to lose his son, especially by death, and that violent death, it is a greater griefe thē any man can conceiue that is not a father, such a *σοφισμ* or naturall loue God hath implanted in parents, who therefore desire to die before their children, and exceedingly grieue if they suruiue them; but especially in godly parents, and heroicall natures, wherein these *σοφισμ* are most effectuell; but most especially in *Abraham*, in whom this *φιλοσοφία* did excell: who as he had long wanted, so did hee most earnestly desire, and highly esteeme of a sonne, in so much that without him hee little esteemed of all outward blessings besides. For when God had by his promise (*Gen. 15. 1. 2.*) encouraged him, *Feare not Abraham, I am thy buckler, and thine exceeding great rewarde: O Lorde God* (sayth he) *what wilt thou giue me, seeing I goe childlesse?* And therefore to lose him whome hee so greatly desired, and highly esteemed, must needs in all likelihood

lihood be an exceeding great griefe vnto him. How did *Dauid* lament the death of *Absalom* his rebellious sonne, when he wept and said, *O my sonne Absalom, my sonne, my sonne Absalom, would God I had died for thee! O Absalom, my sonne, my sonne!* 2.Sam. 18.33. How did *Iacob* mourne for the supposed death of *Ioseph*, *Genesis* 37.34.35? hee rent his clothes, and put sackecloth about his loynes, & sorrowed for him a long season, & when all his sonnes and daughters rose vp to comfort him, hee would not be comforted, but said. *Surely I wil go down into the graue to my sonne, mourning?* And how againe was hee reuiued, when he vnderstood that *Ioseph* was not dead, *Gen.* 45.28? where it is noted, that the spirit of *Iacob* reuiued, And *Israel* said, *I haue enough, Ioseph my sonne is yet alive.* And yet *Iacob* and *Dauid* had many other sons, whose presence might comfort them in the absence of any one that they missed. But *Abraham* was to forgoe his onely sonne, which is the second degree to increase his griefe. For, of many to haue offered any one to God, as it were the first fruites of his children, as

Philo speaketh, it had beene a lesse matter: but hauing but one, and no hope of more by *Sara*, his onely wife, to giue him was to forgoe all, and with him all hope of posteritie, which might haue pearced his heart with vnspeakable griefe. Therefore the Scriptures when they would signifie the greatest sorrow that may bee, they vse to compare it to the sorrowing of a father for his onely sonne, *Amos* 8. 10. *Zach.* 12. 10. And as this might haue caused great griefe, so it required great loue, not onely to forgoe, but willingly to forgoe his onely sonne. For this was a figure of Gods loue to vs, which in the Scriptures is worthily noted to bee exceeding great, because he hath giuen his onely begotten sonne for vs, *Iohn.* 3. 16. *Rom.* 8. 32. *1. Ioh.* 4. 9. 10. But both his loue of God and cause of griefe for his sonne may greatly be amplified, if you consider in what respects hee is called his onely son. For in this worde, as *Caluin* speaketh, there was *repetitus iectus*, a doubled and trebled stroake, which might haue wounded his heart. For he is called the onely sonne, first in respect of *Sara*, who

in

*a doubled and
trebled stroke*

in regard of him was called *Sarah*, with promise that she should bee a mother of Kings and of nations, as *Abram* also by the addition of the same letter (*he*) was called *Abraham*, to signifie that hee should bee a father of many nations, *Gene. 17. 5, 15.* and to put him in minde of this promise, which is crossed by the commaundement, *vers. 2.* the Lord calleth him by his name, *Abraham vers. 1.* Secondly, hee is called his onely sonne simply, after the sending away of *Ismael*, whereunto the Lord in these words seemeth to haue relation, to gall his minde with the memorie of his putting away of *Ismael*, whom also hee dearly loved. As though hee would signifie vnto him, that he was not contented to haue caused him to put away *Ismael* the sonne of the bond woman, whome also he loved, leauing vnto him *Isaac* alone; but hee will haue him forgoe *Isaac* too, the only child which he had, or could looke to haue by *Sarah*; in respect of whose seede notwithstanding both he and shee were promised to bee the parents of nations and Kings.

But although *Abraham* loued *Ismael* dearly,

dearely, yet hee loued him but a litle in
 comparison of *Isaac*, and therefore that
 is added in the third place, *whome thou*
louest. Indeepe if hee had been a sonne
 whom either he had not loued, or lo-
 ued but with an ordinarie loue, the trial
 had been the easier: but now the Lord
 tried him in that which was neereft and
 dearest vnto him: for *Abraham* (as *Iose-*
phus speaketh) *ἀγαπᾷ* loued *Isaac*
 with more the an ordinarie loue: first be-
 cause hee was the childe of his old age:
 for (as *Philo* saith) parents exceedingly
 loue those which are late borne: and
 this is noted to haue beene the cause of
Isaac his extraordinarie loue towards
Ioseph, *Genesis*, 37. vers. 3. The reason is
 (saith *Philo*) either because they haue
 long desired them, or because they
 looke for no more: this therefore much
 increaseth the triall in that as *Augustine*
 saith, *Iubetur filium victimare, solatium*
paterna senectutis, & unicū pignus posteri-
tatis: qui quanto senior, tanto dulcior. He
 is commaunded to sacrifice his Sonne,
 the solace of his Fathers olde age, and
 the onely pledge of posteritie: who the
 later he was borne, the sweeter he was

This was
 saith *Philo*,
 lib. de A-
 brah. 81. 57.
 καὶ τὸν φίλον
 ἔσθ, the
 most for-
 cible mo-
 tiue of loue
 because as
 he saith,
 οὗτος ὁ φέρων
 ἡμῶν ἡμεῖς
 τὸν ἐστίν, the
 parents
 dote as it
 were, vpon
 those which
 are late
 borne.
 De tempore
 Serm. 73.

in regard of him was called *Sarah*, with promise that she should bee a mother of Kings and of nations, as *Abram* also by the addition of the same letter (*he*) was called *Abraham*, to signifie that hee should bee a father of many nations, *Gene. 17. 5. 15.* and to put him in minde of this promise, which is crossed by the commaundement, *vers. 2.* the Lord calleth him by his name, *Abraham* *vers. 1.* Secondly, hee is called his onely sonne simply, after the sending away of *Ismael*, wherunto the Lord in these words seemeth to haue relation, to gall his minde with the memorie of his putting away of *Ismael*, whom also hee dearly loued. As though hee would signifie vnto him, that he was not contented to haue caused him to put away *Ismael* the sonne of the bond woman, whome also he loued, leauing vnto him *Isaac* alone; but hee will haue him forgoe *Isaac* too, the only child which he had, or could looke to haue by *Sarah*, in respect of whose seede notwithstanding both he and shee were promised to bee the parents of nations and Kings.

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 tried him in that which was neereft and
 dearest vnto him: for *Abraham* (as *Iose-
 phus* speaketh) *ἀγαπήματα* loued *Isaac*
 with more thē an ordinary loue: first, be-
 cause hee was the childe of his old age:
 for (as *Philo* saith) parents exceedingly
 loue those which are late borne: and
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paterna senectutis, & unicū pignus posteri-
tati: qui quanto senior, tanto dulcior. He
 is commaunded to sacrifice his Sonne,
 the solace of his Fathers olde age, and
 the onely pledge of posteritie: who the
 later he was borne, the sweeter he was

This was
 saith *Philo*,
lib. de A-
bram. 11. 12.
ἀγαπήματα
 In, the
 most for-
 cible mo-
 tiue of loue
 because as
 he saith,
ἡλικία ὁ ἀγαπᾷ
ἐν ἀποκρίσει
πῶς ἡ τιμὴ
 parents
 dote as it
 were, vpon
 those which
 are late
 borne.
De tempora
Serm. 73.

Gal. 4. 22.

23.

to his parents. Secondly, because he was the sonne of the free woman, and therefore not onely his legitimate sonne, but that sonne with whom and whose seede the Lord had promised to establishe his everlasting covenant, Gen. 17. vers. 19. Thirdly, because he was much desired, long expected, and after many delays (which increase the desire, Pro. 13. 12.) and by many earnest prayers at the length obtained. Fourthly, because he was giuen him of God by miracle, aboue the course of nature, as a pledge of Gods loue to him. Fifthly, because he was a vertuous, gracious and obedient sonne which appeared in the voluntarie submitting himselfe to God and his father euen vnto death, as being therein a type of Christ. And lastly, which I touched before, because he was his onely child. For, loue diuided among many is not so seruent. And yet these three degrees, to forgoe his sonne, his onely sonne, whom he loued, are nothing to the last. For he was *Isaac* that hee was to lose, *Isaac* the joy of his hart, *Isaac* the pledge of Gods loue, the reward of his faith, the earnest of his saluation, of whom it was sayd, *Isaac*

*Isaac is not
revent*

Isaac

Isaac shall thy seed be called, in whose death the promise not onely of posterity, but also of the Messias who was to come of him, might seeme to be repealed and brought to nothing. And therefore with him the Church, who was to come of him, might seeme to die, and in his losse concurred in all apparence the losse of saluation both to himselfe and to all the heires of promise. For no saluation but by Christ, who according to the promise of God, was to come of Isaac. In the former degrees *Abraham* was to contend with nature and with naturall affection, which I confesse is hard to doe: but in this hee was to contend with grace, and to oppose himselfe to the word and promise of God. Why, to bid him offer *Isaac*, was as much in apparence as to bid him rend in peeces Gods couenant, to renounce all assurance of Gods loue, to destroy the Church as it were in the shell, and to cut off all hope of saluation by Christ.

And thus haue wee considered the extremities of the person, whom *Abraham* was willingly to forgoe: now we are to consider the hardnesse of the action.

D

which

*Philos. It is hard
to contend with
but more easily*

*The hardnesse of
Action.*

which he was to perform, which indeed appeareth to haue beene verie hard, in respect both of his affection to his son, and of his allegiance vnto God. And in both respects the hardnesse may bee shewed, both by the substance of the worke it selfe, and the circumstances therunto belonging. The work as you haue heard was, that he should offer vp his sonne vnto God for a burnt sacrifice. The circumstance is twofold, of time and place. The time, both when this commaundement was giuen, and when it was to bee perfourmed. It was giuen (saith the holy Ghost) in the first words of the chapter, *After these things*, which haue relation to the matters contained in the last chapter, although not to the last words of the chapter. That is, after the Lord had commaunded *Abraham* to put away *Ismael*, and had giuen him many notable promises in *Isaac*, concerning the multiplying of his seed which should inherit the Land of promise, and the blessing of all nations in the promised seed, and for a pledge of his loue had giuen him many temporall blessings, insomuch that Kings were do-

from

desires to enter into league with him. So
that now *Abraham* after *Ismael* was
gone rested wholly vpon *Isaac*: and as
himselfe liued in great prosperitie and
fauour of God; so he took this to be his
greatest felicitie; that hee was to leaue
Isaac behinde him; the heire of his hap-
pinesse, and the inheritor of the fauour
and promises of God: insomuch that
now *Isaac* being growne to mans estate
(for now hee was as *Iosephus* saith 25.
yeares old, as others 33. as the *Seder O-*
lam, 37) he began to bethinke him of
providing a wife for him; that the pro-
mise concerning his seed might be per-
formed (as may bee gathered by the last
ment mentioned in this chapter, where-
by the Lord to gratifie his desire, gaue
him hope of a wife out of his owne kin-
d) after these things I say, when *Abra-*
ham was in the height of his prosperity,
and in the toppe of his felicity, resting
wholly vpon *Isaac*, and liuing in certain
expectation of the accomplishment of
the promises made in him, euen then the
Lord propoundeth vnto him this com-
mandement, which might crosse all
these promises, cut off his happines, and

ouerthrow all his expectation. This circumstance doth greatly increase the triall; which had been farre easier, if this commaundement had beene giuen before the eiection of *Ismael*, with whom alone *Abraham* could haue beene contented, as may bee gathered out of *Genesis*. 17. 18: before he had received such promises, or conceived such hope of the performance thereof in *Isaac*, as had tasted so plentifully of Gods blessings, which now hee hoped to leaue to *Isaac*, as the inheritor of his happiness, and of Gods fauour: for the more man hath to leaue to his child, the more he is grieued if he lose his only child.

As touching the time when this commaundement was to be performed: he must take him presently without further respite: for so hee saith, *Take him*. vers. 2. but he must offer him three days after, vers. 4. that is, although this work was most hard, in mans iudgement most unreasonable, and in shew most cruel and barbarous: yet hee must denie himselfe and his owne reason, and without further consultation not onely resolve to doe it, but also addresse himselfe

this worke. But having once resolved, and being entred into the action, hee should not offer him vntill the third day. He might haue bidden him presently to dispatch, to ridde him of this care and grieve, or if he would needes haue him goe into the Countrey of *Moriah*, (because there was the place which after he would chuse for his worship and seruice, 2. Chron. 3. 1. where also our Saviour offered himselfe vpon the crosse, of which sacrifice this immolation of *Isaac* was a type) yet hee might haue concealed it from him, as *Abraham* in his fatherly care concealed it from *Isaac*, vntill hee came to the place, because he would not macerate his sonne with a tedious expectation of death. The which circumstance also doth adde great weight to the triall, especially if you consider the manifold exceptions, which his own knowledge set on work by his affection could object, and the cunning objections which Satan would suggest, and those diuerse occurrents which might happen in the meane spaces, especially the continuall companie of *Isaac*, whom he could not behold with-

the cause of delay.
Abrahams faith was
heavily assaulted.

or worse is greater
or worse.

out great remorse, his sweete conuer-
tion and amiable speeches, which might
make him relent. So that by this delay
Abrahams faith and constancie was
strongly assaulted, and his heart being
resolute was macerated with the expe-
ctation of this dreadfull sacrifice. It is
truely said, *Acerbissima est mora qua tra-*
hit poenam: And many times the long
expectation of death, is worse then
death it selfe.

The place also, howsoever in generall
tearmes it was declared that it should be
one of the hills in the countrie of *Mo-*
riah, which was distant from *Beerseba*
(where *Abraham* receiued this charge,
and whither he returned vnto his fami-
ly, vers. 19. as *Lyra* saith) 20. leagues, as
Luther & others 10. Germane miles: yet
in particular the place was not defined:
but for the greater triall of his faith and
obedience (as in his calling out of *Pr.*
Heb. xi. 8) left indefinit. For if on an hill,
then hee might thinke not in an obscure
and secret, but an open and conspicu-
ous place; and perhaps in the present
or view hee knew not of whome, and
therefore hee could not tell what either
danger

danger or offence hee might incurre, by sacrificing his son there. And whereas he came not to the place before the third day, you may thinke, either that the place was so farre distant, as that an old man of 125. yeares or vpwarde traueling on foote, with an asse loaden with all necessaries both for the sacrifice and their owne prouision, could with conueniencie come thither no sooner, especially being to trauel leisurely, that hee might the better meditate and aduise of that which hee went about; or if hee came into the countrey sooner, that the Lorde for his greater triall held him in suspense, not shewing him the hill before the third day. So that by the circumstance of time and place, it appeareth that *Abraham* had time enough to bethinke him, that if hee had not beene verie resolute, hee might haue desisted from this enterprise.

Now as I said, the worke it selfe was very hard to be performed of him, whether you consider his affection to his sonne, or his allegiance to God. For as touching the former, it had beene a sore matter, as I shewed before, only to haue
*an hard triall
 whether in consideration
 of affection or otherwise*
 forgone

forgone his sonne, as appeareth by his
 forgoing *Ismael*, chap. 21. 11, and *Jacob*
 his vnwilling forbearing of *Beniamin*
 presence for a time, *Ge.* 42. 38. especial-
 ly being his onely sonne, the sonne who
 he loued, euen *Isaac* the ioy of his heart,
 more especially to haue forgone him by
 death, and that a violent death (for the
 true parent. 1. King. 3. 27, desired rather
 to lose her childe altogether, then haue
 halfe of him dead) but most especially
 seeing his death seemed to annihilate
 the promises of God, not only concer-
 ning the multiplication of the Church,
 but also concerning the saluation of
 the faithfull by Christ, who was to come
 of *Isaac* : to consent vnto his death had
 been more grieuous: hauing consented,
 to deliuer him to death had beene dolo-
 full : to bee present thereat had beene
 more wofull. The eloquent Poet *Eur-
 ipides*, and the cunning Painter *Timot-
 thes*, were no otherwise able so expresse
 the dolefull countenance of *Agamem-
 non*, being present at the sacrificing of
 his daughter *Iphigenia*, then by cou-
 ring his face : because howsoeuer they
 could decipher the mourning counte-
 nance

Iphigen.
Plin. 35. 10.

nance and dolefull behauiour of her other friendes, and that in diuers degrees, yet they perceiued, neither pen nor pencill could expresse the griefe of a father being present at the death of his childe. What then shall wee say to this worke enioyned *Abraham*, that hee should not onely consent to his sonnes death, not deliuer him to others by them to bee sacrificed, not bee present only thereat, which few men could endure (for my part saith *Lutber* on this place, *Ego non potuisssem esse spectator, neque actor & mactator*: I could not haue beene a beholder, much lesse an actor or slaughterer) but also that with his owne hands hee should kill his owne sonne, who was more deare vnto him then his owne life? And how should he kill him? as burnt sacrifice: that is, first hee was to binde him and to lay him vpon the altar, then to cut his throate, after hee was to sprinkle his blood round about vpon the altar, then was hee to cut him in peeces, and hauing pulled out his entrails, and washed them in water, hee was to burne all on the altar, himselfe taking and tending the fire, and putting

See Tully in Oratore.

Leuis. I. 9. 11.

ting every part as it should fall out
 from the rest into the fire againe, vntill
 all were consumed to ashes: which is
 signified by the phrased of speech which
 God vseth, *vehagnalehu sham legnoleh*,
 and make him ascend there (namely in
 smoake) as a whole burnt offering, where
 of nothing remaineth but ashes. And
 all this was to bee performed of a most
 tender hearted father in his owne per-
 son, to his deare and only childe. Whose
 bowels earne not to thinke of this fact,
 who would not swoune to see it, who
 would not dye rather then doe it? And
 not only his affection towards his sonne
 might haue hindered him from this act,
 but much more his allegiance to God,
 euen his obedience and his faith which
 here the Lord tried. And whereas in o-
 ther temptations the worde of God is
 our helmet of saluation to defend our
 selues, and the sword of the spirit to of-
 fend our enemies; in this temptation
Abraham found the greatest opposition
 against him in the commandements and
 promises of God. And surely (beloued)
 if God assault vs with his word, where
 with in other temptations he doth ar-

Eph. 6. 17.

assaults
 his words
 with other assaults
 of his word
 any hope to stand

vs, how shall any man hope to stand?
 And yet this was *Abrahams* case. For if
Abraham would shew himself obedient
 to the law of God, then should hee not
 doe that which was in it selfe vnlawfull,
 and vnnaturall, dishonourable to God
 and scandalous to men. But this fact
 was condemned by the law of God,
 who as hee forbiddeth the shedding of
 innocēt blood, Gen. 9. 6. so he alloweth
 it not in sacrifices. But *ὁ ἀνθρώπου θυσιάζειν*
 which was acceptable to the Gods of
 the Heathen, who were diuels, was most
 abominable to the Lord. As for him,
Augustine saith *De temp. Serm. 73. Deus*
pro nobis iussit filiū suū occidi, non nostros
immolari: God commanded his sonne
 to be slaine for vs, and not ours to bee
 sacrificed. And if homicide be condem-
 ned, can paricide be allowed?

Sacrificing
 of men.
Psal. 106. 37

It was vnnaturall, and against the
 law of nature for a father to kill his
 guiltlesse childe: for even the brute
 beasts themselves doe loue and cherish
 their owne broode. Dishonourable to
 God, as though hee delighted in such
 cruell and vnnaturall sacrifices, or as
 though hee would haue men shew their
 religion

Many waies
 against faith
 and some
 of them

Mich. 6. 7.

religion by committing paricide. Scandalous in respect of the Canaanites, amongst whome there was yet no such practise, as *Philo* saith, who might haue condemned his religion, and abhorred his God for this one practise. Scandalous in respect of posteritie, who would bee readie to imitate his example. For euen hypocrites, if outwarde seruice would serue their turne, would not stick to offer the fruit of their bodie, for the sinne of their soule. Scandalous to his seruants, who would either haue bound him for a mad man, or finding him in his wits haue detested him and his profession as bloodie and barbarous. But scandalous especially to *Sarah* his wife, who how shee would haue taken the slaughter of her most dearly beloued and onely sonne, in regard of whom she was called *Sarah*, a Princeesse, and promised to bee the Queene mother of the Princes and people of God, and the great grandmother of the *Messias*, who God had giuen her by miracle, especially being committed by *Abraham* himselfe, and without her priuitie and consent, I leaue it to your wisedomes to iudge.

judge. For if *Zipporah* when she was appointed by *Moses* onely to circumcise her sonne, did cast the foreskinne at his feet, and said, *Thou art indeede a bloodie husband unto mee*: and thereupon (as *Tremellius* and *Iunius* note vpon *Exod.* 4.25. and 18.2.) in a rage refused to go any further with him: in what a case doe you thinke would *Sara* haue been, when shee should haue vnderstood, that *Abraham* with his owne hands had killed her onely sonne, and in that manner which before I haue described? And shal *Abraham* now shew his obedience in doing that which in it selfe was vniust, vnnaturall, dishonourable to God, and scandalous to men? And as touching his faith, if *Abraham* would approoue himselfe to bee faithfull and to beleue the promises of God, then will hee not commit that, whereby in all apparance the promises are overthrowen. The promises were principally two: the first concerning the multiplication of the Church in *Isaacs* posteritie, which was to inherit the Land of Canaan: the second, concerning the saluation of the faithfull in all nations, by the promised seede

seed which is Christ, who according to the promise was to come of *Isaac*. And shall *Abraham* now approue his faith, by killing *Isaac*, and consuming him to ashes? Nay rather this might seeme a voluntary extinguishing of the Church, and a wilfull renouncing of saluation by Christ. Didst thou belecue, *Abraham*, in the promised seed, and was this thy faith imputed vnto thee for righteousness, and can it now stand with thy faith to kill *Isaac*, in whom alone thou hast these promises? *In Isaac shall thy seed be called*, chap. 21. 12. *With Isaac and his seed* (saith the Lord) chap. 17. will I establish mine everlasting covenant, &c. Doeſt thou beleue to bee ſaued by Christ, who was to come of *Isaac*'s seed, and wilt thou with thine owne hands kill him, of whom he is to come?

*Abraham
troues him-
self in his triall*

And this was the triall whereby God proued *Abrahams* faith and obedience. Now let vs conſider how *Abraham* approued himſelfe in this triall. For how ſoeuer this triall was exceeding great, yet was not hee tried aboue the ſtrength which God had giuen him. And firſt conſider how hee approueth his obedience.

ence. For *Abraham* behaueth not himselfe, as any one of vs would perhaps haue done in the like case, alleaging for himselfe and his sonne: Alas, hee is my sonne, mine onely sonne, whom I dearely loue, euen *Isaac* the ioy of my heart, without whom I can neither looke for the multiplication of a blessed seede, nor saluation by the *Messias* who is to come of him: if therefore I should but forgoe him, it were death to me: if I should consent and bee present at his slaughter, it were worse than death: If I my selfe should shed his innocent blood and bereaue him of his pretious life, if I should butcherlike slaughter him and cruelly burne his beloued body to ashes, it were a hell vnto mee in respect of that affection which I doe (and as I am a father ought to) beare him. Besides, this standeth not with mine obedience to God, to commit such an act which is so vniust, vnnaturall, dishonourable to God, and scandalous to man; nor yet with my faith in his promises, to kill him in whom they are made; and therefore I wil rather die then I will thus de-
prive my selfe of my sonne, the world of
the

*Abraham was con-
founding his
affection for his
sonne with his
reason.*

the Church which is to be his seede, or
the faithfull of their Sauour which is
to come of him. But *Abraham* although
in his fatherly affection hee were as ten-
der hearted as the best of vs, and in his
wisdomedid see and consider all these
impediments; yet notwithstanding hee
was content to denie his affection, yea
and his reason, and to performe simple
and absolute obedience to God. For he
might thinke; God hath reuealed his
will vnto me in this commaundement,
so as I cannot possibly doubt but that
it is the oracle of God; to this will of
God therefore must I submit my selfe.
What though *Isaac* be deare to me? yet I
must not loue him more then God; yea,
for Gods sake I must be willing to for-
goe him. God hath promised his sonne
to me, and shall I denie my sonne to
him? And what though it shall seeme
an vniust thing to kill my guiltlesse
sonne? yet I am sure it is more vniust
not to obey God. And although I am
to be vnwilling to sacrifice my sonne, if
it pleased God otherwise, yet must I bee
more vnwilling to disobey God. And
what though it seeme vnlawfull and
contrary

contrarie to the law of God, yet I know
 it is not. Indee to kill a man vpon a
 priuate motion, without sufficient war-
 rant and authoritie, is fearefull murder:
 but I haue sufficient authoritie, yea an
 expresse commaundement from God;
 and therefore so farre shall I be from sin-
 ning if I sacrifice *Isaac*, as that I shall
 fearefully sinne if I doe it not. But you
 will say, hath not God forbidden the
 shedding of innocent blood? Yea, but
 the Lord who is the supreme lawgiuer,
 hath this prerogatiue royall to dispense
 with his own lawes, and may (if it please
 him) commaund things aboue the com-
 mon course of iustice; his will, which is
 the rule of iustice, hauing this priui-
 ledge, that whatsoeuer hee willeth is
 therefore iust: it being a meere impossi-
 bilitie that hee who is goodnesse and iu-
 stice it selfe, should either will or doe a-
 ny thing which is not iust; and conse-
 quently all his commaundements are
 to bee vnderstood with this exception
 or restraint, *Nisi Deus aliter voluerit*,
 Vnlesse God appoint otherwise. As for
 example, the law forbidding man-
 slaughter is thus to bee vnderstood, vn-
 lesse

god hailely pre-
 scribes royall
 willy gett ouer

god's commaund
 willy exception

lesse God appoint or authorize a man to kill, as the lawfull Magistrate, and the warriour in lawfull battaile. This particular commaundement therefore, giuen vnto mee of God, is my sufficient warrant to sacrifice my sonne, the generall commaundement to the contrary notwithstanding. And therefore to conclude, *Attendis quis feriat, & quem feriat? attende quis inbeat*: Doe you marke who striketh, and whom hee striketh? marke also who commaundeth and acknowledge with me that the bare shew and apparance of sinne, should not drive me into a manifest and apparant sinne. Besides, God almightie is soveraigne Lord ouer all his creatures hauing absolute authoritie of life and death, who may kill or preserue, or any wayes dispose of his owne as pleaseth him, Matth. 20. 15. and therefore if he will, he may iustly take away the life of any man by what meanes hee pleaseth although there were no cause of death in him. But there is also cause of death in my sonne, and in all men since they fall, seeme they neuer so innocent. For

*August. de
temp. ser. 72.*

1. Cor. 15. 22.

as in *Adam* all haue sinned, and haue

made

made our selues subiect to death : so the Lord may iustly, when it pleaseth him, take vs out of this life, and by what meanes it pleaseth him. It is appointed *Heb. 9. 27.* vnto all men onceto dye, and this debt we owe to God in respect of our sinne, which debt also hee may claime when it pleaseth him. Neither may hee be thought to deale hardly with my sonne or any of his children, whose dayes he shortneth, seeing hee recompenceth their mortall life with immortalitie.

And what though hee be my sonne? yet seeing I haue the commaundement of God to offer him, this ought to be an inducement to me, rather then otherwise. For if he were a stranger or my servant, I might well suspect my selfe, lest by any sinister affection, I were moved to enterprise this worke. But seeing he is my sonne, whome I loue aboue all things but God, nothing but the pure loue of God could perswade me to offer him.

*Felix orbis
fores si om-
nes sic ferens
paricida.
Zeno. Ver-
nens.*

And lastly, what though many inconueniences are like to follow? what though I shall seeme to cut off the branches as it were at the roote? yet my du-

tie is not to bee a quarist to dispute of Gods commaundement, but simply to obey his will, and to commit the euent to God.

And as his obedience was absolute and simple, so also resolute and serious, as appeareth by these particulars: first, in that hee acquainted not *Sara* or any other with his purpose, by whose perswasions and intreaties hee might perhaps haue been hindered. Secondly, that when hee saw the place as farre off, he would not suffer his two seruants to goe with him, vers. 5. lest perhaps they would haue hindered him, condemning him of dotage: of which excuse an vnresolute man would haue beene glad. Thirdly, in that hee bindeth *Isaac*: for although *Isaac* when he vnderstood the will of God willingly submitted himselfe, when as for his strength he might easily haue resisted (for he was of yeeres 25 at the least, when his father was 125. of strength sufficient to carrie, and that vp the hill, wood enough to consume himselfe to ashes) yet least any thing might haue happened at the verie instant, through the naturall feare of present

Neither
mu that
troubles
that he is
called *Nag-*
mar. vers. 5.
wh ch is
translated a

lent death, which is common to all, and naturall commotion of the partes and members of the bodie, struggling against the sense of paine, he thought good to prevent the worst. And so resolute was *Abrahams* purpose to sacrifice his son, as that the Lorde esteemed it as done. For so he saith, ver. 15. *Because thou hast done this thing, and hast not spared thine only sonne:* And the Apostle, Heb. 11. 17. plainly affirmeth, that *Abraham* when he was tempted, offered his sonne. To which purpose some expound those wordes, verse, 19 that hee receiued him from the dead by a similitude: for so resolute was *Abrahams* purpose to offer him, as that in his opinion, who not once suspected a triall, *Isaac* was but a dead man. When as therefore hee was spared by the commandement of God, he esteemed it as if he had receiued him from the dead.

3. It was readie and speedie. For although there were many difficulties, as you haue heard, and many impediments to hinder him, yet was not hee long in resolving, and in ouercomming them. Who would not haue been daun-

child, for so are the two seruants called, verse 3. 5. (whome *Pharao* putteth to haue beene *Pharao* *Cuteus*, the ancientest in the familie) & *Isaac* when hee was (as the Hebrewes thinke) 56 yeeres olde, Exod. 33. 18. and *Dauids* souldiers 2. Sam. 1. 15

ted and amazed at such a charge? who would not haue beene at his wits end who would not at the least haue sought delays, or desired respite? But *Abraham* early in the same morning ariseth, vers. 3. and presently addresseth himselfe to this worke.

4. And although it were speedie, yet was it not headie and for a brunt, but discrete, couragious, & constant. His discrete carriage of this action appeareth in all the particular actions and speeches mentioned in this narration, which *Moses* hath to this purpose particularized, as that he provided wood and other necessaries, that he loaded an asse with wood and food, that he tooke two of his seruants to attend him, and so of the rest; all which he did to so good end and purpose, as that it might appeare that this his behauiour was not a fantastickall fitte, or melancholy mood, but a discrete and temperate action, vnder-taken with due aduice and mature deliberation, managed by rare wisdom and singular discretion. And therefore the Lord delaied the execution of this worke vnto the third day, that he might

not

not onely proue, but also approue the obedience of *Abraham* in this behalfe, as being not performed on a sudden motion, or vnadvisedly, but with advised deliberation.

His courage and constancie appeareth in this, that hauing once resolved, and being entered into this action, nothing could hinder him from effecting the same, but the voyce of God from heauen: not the affection to his sonne, nor his sweet cōpanie; nor his amiable speech, *vers. 7.* which might haue moued a heart of flint, when as *Isaac* (*hostia*) *de Chrysost.*
hostia patrem interrogat: Isaac, being the *10m. 2. ser. 33.*
 sacrifice, questioneth with his father concerning the sacrifice, and receiueth this answer, *God will provide, my sonne;* not the consideration of the contrarie commandements of God, or repugnancie of the promises: but stedfastly persisteth in his course. And hauing already trauailed two dayes, enduring all occurrents in the meane time, which beating vpon him as waues vpon a firme rocke were dashed and repelled: and now seeing the place, the sight wherof might haue daunted him; & hauing cō-

A caption
in respect of
their vnder-
standing, ca-
king that
properly
which was
spoken by
a Synecdo-
che (*we will
returne*) and
a prophetic
in respect
of the holy
Ghost dire-
cting his
speech ac-
cording to
the event.

manded his seruants to stay with the asse,
vsing a cunning speech vnto them, that
they for want of a beast to be sacrificed,
should suspect nothing; without shew of
passion and perturbation, with cheere-
full countenance and constant mind hee
perfourmeth all those actions which
were the forerunners of the sacrifice, e-
uery one representing vnto him the
death and slaughter of his sonne, which
was to be committed by himselfe: Hee
layeth the wood vpon his sonne (as the
crosse was laid on Christ) with purpose
(tender heart) to burne him vpon it,
himselke takes the fire and the knife in
his hand (a knife & fire, the sight where-
of, if you respect his intent, might haue
cut his heart, and burnt his entrailes)
and so they two went together. Which
y^e holy Ghost hath twice noted, ver. 6 & 8.
partly to moue compassion in the hea-
rer, when he should consider this couple
who they were, with what minde and
to what ende they went together, the in-
nocent and obedient sonne suspecting
nothing, carying wood to burne him-
selke, and a kinde and louing father, ca-
rying a knife to kill his sonne, and fire

to burne him that was dearer vnto him
 then his owne life (Such passage, saith
Luther, is not to bee found againe in all
 the Scriptures) : and partly to note the
 invincible constancie of *Abraham*, who
 having left his two seruants behind, and
 being not onely occasioned by his sons
 speech, which could not but goe neere
 him, but also importuned as it were by
 the opportunitie of the solitarie place
 to vtter his griete (which otherwise a
 man would thinke should haue burst
 his heart) notwithstanding hee neither
 sends *Isaac* before, nor bids him come
 after, either that hee might haue lesse
 cause of griefe if hee were not present
 and in his sight, or more opportunitie
 to griue if hee were a little absent and
 out of his hearing ; but without shew of
 passion accompanieth him to the verie
 place, where he buildeth an Altar, cou-
 cheth the wood, vseth no doubt some
 effectuall speech to perswade his sonne,
 when it cannot bee sufficiently maruel-
 led, how he could perswade himselfe : ha-
 ving perswaded him, he bindeth him af-
 ter the manner of sacrifices, *Ne impa-*
tientia doloris victima calestraret : Least
 through

Such a passage
is not to be found
again in the
Scriptures

*Serm 73.**De tempore*

through impatience of griefe his sacrifice should kicke or sling, as *Augustine* saith: hauing bound him hand and foot, hee laieth him on the Altar vpon the wood, stretcheth out his hand, taketh his knife with purpose presently, I tremble to speake it, presently I say to cut his throate, to dismember his bodie, and after to set fire to the wood, that as a whole burnt offering hee might be consumed; leauing nothing to himselfe, in apparance, of all his hopes and expectations but a few ashes. But blessed be God, in the very nicke as hee was giuing the fatall wound, as appeareth by the sudden crie of the Angell, *Abraham Abraham*, hee is staied from his purpose, and commended for his obediēce, even as if he had sacrificed his sonne; the Lorde (to whom obedience is more acceptable then sacrifice, 1. Sam. 15. 22.) accepting of the sincere will and earnest endeuour of his seruant for the deede it selfe.

But although *Abrahams* obedience was singular, yet his faith, which was the ground of his obedience and his victory in the temptation, was more wonderfull:

1. Job. 5. 4.

*Abrahams
singular yet
his faith
wonderfull.*

wonderfull: and therefore the Apostle
 sayth, Heb. 11. 17. *By faith he offered Isaac.*
 For Abraham had receiued a double o-
 racle from God, the one a promise con-
 cerning Isaacs seede, the other a com-
 mandement concerning the burning
 of him to ashes, before hee had any seed.
 These 2. oracles in mans reason are cō-
 trarie one to another, and nothing but
 faith can reconcile them. How then was
 Abraham to behaue himselfe in this re-
 pugnantie of Gods oracles? Hee knew
 certainly that the commandement was
 the word of the Lord, and therefore re-
 solved whatsoeuer should come of it, to
 obey it, and to commit the euent to
 God: and of the promise hee could not
 doubt, but that it also was the very o-
 racle of God, and therefore resolved to
 beleue it, assuring himselfe that al-
 though Isaac before hee had any seede
 were consumed to ashes, yet notwith-
 standing God would performe his pro-
 mises concerning Isaacs seede. But how
 can this bee? If Isaacs seede must inherie
 the land of Canaan, and Christ himselfe
 must come of his seede, then must hee liue
 vntill hee haue seede, and not be consu-
 med

*Abraham had re-
 ceived a double or-
 cle*

*nothing but fa-
 ith can reconcile those
 that are so con-
 trarie to an offer*

med to ashes before he haue any : if hee die and bee burnt to ashes before hee haue seede, according to the commandement, how shall his seede bee multiplied, or Christ come of it, according to the promise? Yet such was *Abrahams* faith, that he assuredly beleeued, that although *Isaac* were consumed to ashes before he had any seed, yet the promise concerning his seede, should bee performed : and, in this assurance of faith in the promise, hee readily, resolutely and constantly obeyed the commandement. But how could he obey the one, and yet beleue the other, seeing the one is contrarie to the other? I answered, *Abraham* assuredly beleeued that God as hee is true and faithfull, and therefore willing to keepe his promise : so in respect of his omnipotent power and aliusufficiency hee is able to make good his word, being indeed able to doe any thing, but to denie himselfe or to goe backe from his word : And therefore doubted not but that as hee had receiued his sonne from the dead and barren wombe of *Sara*, as a similitude of death (for thus those words Heb. ii. 19. may also be expounded)

pounded) so also the Lord would in respect of his truth and faithfulness, and could in respect of his power, euen out of those ashes restore him vnto life, that his seed might be multiplied, and all nations of the earth might account themselves happie in his blessed seed. And this is testified by the Apostle, Heb. 11. 17. 18. 19. *By faith (saith he) Abraham offered vp Isaac when hee was tempted: and he that had receiued the promises (which were to bee fulfilled in his sonne and his posteritie) offered his onely begotten sonne. To whom it was said, In Isaac shall thy seed be called. For he considered, or rather concluded, that God was able to raise him vp euen from the dead, from whence he receiued him also after a sort. For as Procopius saith, he pondered in his minde that saying of the Apostle, that God who had made Sarah of barren fruitfull, could also raise vp Isaac from the dead: And therefore, as Augustine saith, hee beleeued when Isaac was to be borne, and mourneth not for him when he was to die: his hand is lifted vp to sacrifice him that he might be dead, whose heart was lifted vp to beleue that he might bee borne. Abraham doubted*

Augustinus.

*Serm. de
temp. 73.*

doubted not to beleue when *Isaac* was promised: hee doubted not to offer him when hee was required againe: neither was his religion, in beleeuing, contrarie to his deuotion in obeying. And againe, *Credidit suscepturus filium, credidit occisurus*: He beleueed when he was to beget his sonne, hee beleueed when he was to kill him; *ubique fidelis, nusquam crudelis*: euery where faithfull, no where cruell. And therefore, as another saith, *In spe non denegabat Deo quod contra spem acceperat ab eo*. In hope hee denied not, to God, what against hope hee had receiued from him.

and he denied
to god what
against hope he
receiued of him.

And thus by vndoubted faith in the truth and power of God, *Abraham* reconciled the repugnancie betwixt the commandement and the promise, and so approued his singular obedience to the one, and his admirable faith in the other; & in respect of both is propounded to vs and to all posteritie, as a most notable patterne to bee imitated. For beloued, wee are to know that these things they were written for our profit, and therefore wee must not be idle hearers of this story concerning Gods pro-
uincing

and thus
reconciled

ing, and *Abrahams* approving his faith and obedience, but we are to apply the same to our vse and edification.

And first from Gods proving of *Abraham*, wee are to learne that it is his manner to trie the sonnes of men, and by triall to make knowen what is in them, that men might labour aforehand to bee sound, and to lay a good foundation against the day of triall. For if men bee indued with grace, the Lorde will not have it smothered, but by triall to bee manifested to his glorie, their comfort, and good example of others. If men be vnfound, and leade their life as it were vpon a stage, he will by triall vnmaske them, that their hypocrisie may be detected and detested. And although none may look in these daies to be tempted as *Abraham* was, by a particular cōmandement from God (because howsoeuer the Lorde in former times spake πολυμερῶς καὶ πολυτρόπως, at sundrie times and many wayes to the Fathers, yet in these latter times hee hath spoken last vnto vs by his sonne, *Heb. 1. 1* ; and we are not to looke for extraordinary reuelations and apparitions, but to hearken to the Sonne of

what we are
longer proving
in y^e of *Abra*

god will vnto
hypocrisie

Eccles. 2. 1

My sonne,
if thou wilt
come into
the service
of God, pre-
pare thy
soule to
temptation.

of God speaking vnto vs in the Word) notwithstanding wee must looke to bee tried by some other means.

GODS trials are either of the right hand, as some distinguish them, or of the left. Of the right hand are his temporall blessings, either offered vnto vs, or conferrd vpon vs. In respect of temporall blessings offered, hee trieth vs whether we will make conscience in the gathering and getting of them, as hee tried the Israelites in the gathering of Manna. *Exod. 16 4.* For if, when any worldly commoditie is offered to our desire, we make no conscience how wee compasse it; whether by lying and falsehood, or any other sinfull meanes, wee shewe our selues to bee carnall and profane; seeing for euerie trifle of the world wee are readie to sell our soules to the diuell: when as indeed the game of the whole world (if thou couldst get it) will not counteruaile the losse of thy soule. And therefore if wee were good Christians indeed, and citizens of heauen, we would be resolu'd not to sinne, and by sin to hazard the losse of our soules, though we may gaie the whole world.

Mar.

*My trifling
why we are
to sell our
soules to the diuell*

Mar. 8, 36. And as God trieth, so Satan tempteth vs by wordly commodities offered, vsing them as his baits to allure vs to sinne: and therefore we are to be assured, that when we get them by vnlawfull meanes, wee do with them swallow the hooke of the diuell.

we swallow
His vile spoils
when we get them
god by buying
meanes.

As touching the blessings bestowed, the Lord trieth vs in respect of the vse: whether we will make conscience of employing thē according to his appointment, remembring that wee are but his stewards euen of these outward gifts, who must giue him an account, how we haue disposed the goods committed to our trust: as namely, whether wee are ready to expose and communicate them to the publike vses of the Church and common-wealth, and to the private necessities of our bretheren, as our ability shall afford, and their necessitie require. For (that I may speake a little of this point, the place wherein I speake requiring it at my hands, and the time wherein we liue giuing mee but too iust occasion, the charitie of many waxing cold) when wee hauing wealth are made acquainted with others wants, the Lord

F

trieth

is loue and
duty are to
trye.

66. *Abrahams tryall.*

trieth our loue, and hee trieth our fidelitie. Our loue, first to God, namely whether wee loue him or the worlde more. And wee are to know that God vseth to trie vs in those things which we loue, as in this example of *Abraham*; for he loueth not God aright, who thinketh any thing too deare for him. *Whosoever therefore hauing this worlds good, seeth his brother haue neede, and shutteth vp his compassion from him* (whom he ought to relieue for Gods sake) *how dwelleth the loue of God in him*, sayth *Iohn. 1. Epist. 3. 17.* Such a one would be far from offering *Isaac* vnto God, that denieth him a small part of his goods. Secondly, hee tryeth thy loue to thy brother: which appeareth to be nothing worth, when thou canst find in thy heart to deny him, beeing thy brother in Christ, yea thy fellow member of Christ, some worldly pelfe which thou mightest spare, to whome Christ Iesus hath not denied his owne heart blood. 3. Yea herein is tryed thy loue to Christ thy Sauour, who esteemeth that giuen or denied to him, which is giuen or denied to his poore members. Couldst thou find in thine heart to deny reliefe

to Iesus Christ if he were in neede? Take heed then how thou deniest it to thy needy brother who is a member of Christ. Remember the excuse which the wicked will make at the day of iudgement, and Christs answer to the same, Matth. 25. 44. 45. For when Christ shall say vnto them, Depart from me you cursed into everlasting fire: for I was an hungred and you gaue me no meat, I was thirstie, and you gaue me no drinke, &c. they shall take exception, and say: Lord when saw we thee an hungred or thirstie, &c. and did not minister vnto thee? But hee shall answer, Truly I say vnto you, in as much as you did it not to one of the least of these, yee did it not to me. Againe, hee trieth thy fidelitie. For if God haue appointed thee to bee an Almoner (as euerie rich man is Gods Almoner) then art thou no better then a sheefe (for so wouldest thou thinke of thine Almoner) if thou keepest backe from the poore that which God hath commanded thee to giue them.

The trials of the left hand are crosses both temporall and spirituall. The temporall are afflictions: and afflictions whatsoeuer crosse our desires. And

*Very rich man
goes Almoner*

because afflictions try mens faith, obedience, loue, patience; therefore they are called temptations or trials, James 1, ver. 2, 3. 1. Pet. 1, 7. Wherefore when we are exercised vnder the crosse, let vs thinke that the Lord as he doth fatherly chastice vs for our sinnes, so hee proueth our faith and patience, what wee are able to beare for his sake, and willing to suffer at his hands that hath suffered so much for vs; whether wee are willing to forgoe our wordly desires for his sake &c. that so we may be carefull to approue our selues to God, that proueth vs. For as *James* saith, *Blessed is the man that endureth temptation, or trial: for when by tryall hee shall bee found approved, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* Among others which are afflicted let parents which forgoe their children or other friendes, learne by this tryall of *Abraham* how to behaue themselves. For as *Abraham* by the commandment vnderstood the will of God, so may they by the event. And as hee submitted himselfe to the will of God declared in the commandment, so may they.

Jam. 1. 12.

they to his will reuealed in the euent. *gods absolute*
 For if we cannot be content to giue the *is reuealed in*
 Lorde leaue to take them to his mercie *advent.*
 when it pleaseth him to call them; what
 would wee do if the Lord should bid vs
 with our owne hands to kill them, and
 to burne their bodies to ashes, especial-
 ly if they were to vs, as *Isaac* was to *A-*
braham? Yea but *Abraham* by reason
 of the promise knew his sonne should
 (if he were killed) bee restored to life:
 and hast not thou a better promise of
 thy sonnes resurrection? *Isaac* if he had
 been killed, he should haue risen to haue
 eyed againe, as *Lazarus* did: thy sonne
 shall rise, to die no more. He should haue
 risen with a mortall bodie: thy sonne
 shall rise with an immortall. And what
 though he shall not rise againe so soone,
 yet in the meane time his soule is with
 God, and therefore in better case then
 if he were still with thee: and his body,
 so otherwise then as seede-graine, is
 committed vnto the earth against the
 great haruest. And what husbandman
 weepeth when he committeth his seede
 to the ground, the common mother of
 all? Yea but his body shall bee re-

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 great haruest. And what husbandman
 expecteth when he committeth his seede
 to the ground, the common mother of
 all? Yea but his body shall bee re-

solued into dust. Thou foole, that which thou sowest is not quickened, except it die, and as it were rot in the earth, 1. Cor. 15. vers. 36. And although thy sonnes body be sowed in corruption, yet it shall bee raised in incorruption; it is sowed in dishonour, it shall bee raised in glorie, vers. 42. 43.

*rituall crosses
heresies which
are common
in man*

Spiritual crosses are heresies in iudgement, and common corruption in manners. In respect of the former the Lord trieth vs, when hee permitteth heresies to spring vp among vs. For as the Apostle saith, 1. Cor. 11. 19. *There must be heresies, euen among vs*, which are the true Church of God, that those which are approved among vs might be known. Therfore the Lord forewarneth the Iewes, that a false prophet should arise among them, they shoulde not hearken vnto him, though hee shoulde confirme his doctrine by signes and wonders. For (saith he, Deut. 13. 3.) *the Lord your God proueth you whether you loue the Lorde your God with all your heart, and all your soule.* Euen so at this day, the Lord suffereth Poperie, the sinke of heresie and mystrie of iniquitie, to spread, and popish heretickes

heretikes and Idolatours to goe about,
perswading men to an apostasie from
Christ to Antichrist, which they call re-
conciling men to the Pope and Church
of Rome: but is (as I haue proued else-
where) the setting vpon men the marke
of the Beast, wherby they are branded
vnto destruction: Reuel. 14. 9. 10. But
this is done for the tryall of the faithfull
and sounde Christians, and for a iust
iudgement on the vnsound, vpon whom
the Lord sendeth efficacie of error and
strong illusions, that they may belecue
the lying doctrines of Antichrist, be-
cause they haue not loued the truth of
the Gospel, that they might be saued by it.
But blessed bee God: howsoeuer Anti-
christ preuaileth in those that doe pe-
rish, as the Apostle saith: yet the Lorde
Iesus hath prophesied, that it shall not
bee possible, for the false prophets and
ministers of Antichrist, to subdue either
totally or finally the elect, Mat. 24. 24.

2. Thes. 2.
10. 11. 12.

verse. 10.

And as touching corruptions in man-
ners, the Lord suffereth the wicked to
liue among the faithfull to trie them,
Iud. 2. 22. And euen in these times (be-
loued) the godly liue among such a ge-

neration of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or discipline, or ceremonies (As for example, if a Minister diligently preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle, *If I seeke to please men, I am not the seruant of Christ*, Gal. 1. 10. Or if a private Christian make conscience of swearing, sanctifying the Sabboth, frequenting Sermons, or abstaining from the common corruptions of the time) he shal straight way be condemned for a Puritane; and consequently bee lesse fauored then either a carnall Gospeller, or a close Papist. But thus it pleaseth God to trie vs whether we haue faith or not, and whether wee preferre the applause of vaine men, before the approbation of the great and glorious God. For what saith our sauiour to the Iewes, Ioh. 5, 44. *How can you belecue, seeing you seeke glorie and estimation one from an other, and seeke not that glorie which commeth from God alone?* If therefore thou desirest to be approved for a sound Christian, thou must labour

labour to keepe a good conscience, and approoue thy selfe to God who trieth the heart: and not onely contemne the censures of carnall men (whose wisdom is enmitie against God) but also think thy selfe happy when men speake euill of thee for righteousness sake, Mat. 5. 11. And these briefly are the trials of God, whereunto all sorts of men are subiect, both hypocrites and sounde Christians.

Hypocrites whome the Lord trieth, that they shrinking in their tryall and falling away, their hypocrisie may be detected. For (beloued) there be many which liue in the Church which bee not of it, and cannot easily be discerned until triall come: but such men as they are vnfound, and by reason thereof subiect to defection, so when they are tried they commonly fall away: and they are suffered to fall, that it might appeare they were not of vs, as *Iohn* speaketh, 1. Epist. 2. 19. For as the fierie fornace discerneth the dross from the mettall, the sanne seuereth the chaffe from the corne; so trials put a difference betwixt hypocrites and sound Christians. It behoueth

74 *Abrahams triall.*

*must not content
selues with the
leaves of an
outward profession*

behoueth vs therefore (beloued in the Lord) to lay a good foundation against the day of tryal, to build vpon the rock, to take roote inwardly, and to bring forth fruite outwardly, to haue oyle in our lampes; otherwise, if wee content ourselues with the greene leaues of an outward profession, neither hauing the roote of faith, nor fruits of loue, wee shall wither when the sunne of temptation ariseth, Luk. 8. 13. If wee build vpon the sand, that is, as our Saviour expoundeth, bee hearers and not doers of his word, when the windes of temptations shall blowe, and surges of trialles shall beate against vs, our building will fall to the ground, Matth. 7. 26. 27. If wee content our selues with the shining lampe of an outward profession, wanting the oyle of inward peace, when the Bridegrome commeth, we shall bee shut out.

But the Lord also trieth the faithfull and sound Christians, sometimes to let them see their owne weaknes, that they may bee humbled at the sight thereof, and bee made more circumspect for the time to come. Sometimes to manifest
his

his graces in them, both to themselves
and others; but alwayes for their good
in the end, Deut. 8. 16. And therefore he
neuer trieth them aboue their strength,
or at least aboue their profit, but pro-
portioneth his trialles both to their
strength, 1. Cor. 10. 13, and also to their
profit, Hebr. 12. 10. and consequently
the issue of them is alwayes happie and
good: the Lord causing all things (and
not onely his trials) to worke together
for their good which doe loue him,
Rom. 8. 28. And although many times
they are brought to that exigent, as that
their estate seemeth desperate and re-
medilasse, yet euen in the nicke when
things are at the worst, the Lorde (who
neuer faileth those which forsake not
him) as it were ἀπὸ μηχανῆς & beyond
all expectation, giueth deliuerance. As in
this triall of *Abraham*, vers. 10. 11. and
that of *Iob*. And it was well said of *Philo*,
when he pleaded the cause of his natiō,
being brought to a great exigent, be-
fore *Caligula*: It cannot bee but that
Gods aide is neerer, seeing all mans
helpe faileth vs. Seeing then the trials
of the faithfull are profitable and tend

*the Lord God
beyond all
expectation.*

to their good, therefore so many of vs as are sound, are to be so farre from praying against these temptations of triall, as that wee are rather to desire that wee may betryed, Psalm. 139, 23. and to bee glad when wee are, Iam. 1, 2, 3. 1. Peter, 4. verse, 6, 7.

The vse in respect of *Abrahams* approving himselfe is this; that as we professe our selues to be the children of *Abraham* and heires of promise, so wee should shew our selues to be the childre of *Abraham*, in imitating his obedience and his faith; to which ende the Lord hath by *Moses* propounded this worthy example, and by mee expounded the same vnto you. And first our obedience must bee conformable vnto his. I say not that it must be equall. For although wee must strue towards this perfection and neuer content our selues with our growth vntill wee come to our ~~growth~~, that is, our full growth (which we shall neuer doe whiles wee liue here, because in this life wee are alwayes in our ~~weakness~~ and growing age) yet few may hope to attaine to *Abrahams* pitch. But though wee cannot be equall to match him,

him, yet we must be like, to imitate him in obedience, if wee would be esteemed his children as the faithfull are. For as our Saviour saith, Iohn 8, 35. *If you were the sonnes of Abraham, you would doe the workes of Abraham.*

But thou wilt say, If God did speake to me, and command me any thing, as he did to *Abraham*, I would do as *Abraham* did. I answer, thou art to apply euerie generall commaundement in the worde, as spoken vnto thee: and thou art to make conscience of obeying the same, as if God from heaven did now speake vnto thee. For so the Lord hath propounded his commandements, as that thou canst not doubt but that he hath spoken to thee therein. For doth he not speake vnto thee, when hee saith, *Thou shalt not kill, Thou shalt not steale &c.* Nay, further I professe vnto thee, that as thou hast greater assurāce that God speaketh vnto thee in his word, then if an Angell should speake vnto thee from heaven (for the written worde the Apostle calleth *βεβαιότερον λόγον* a more sure word, 2. Peter 1. 19. and if we should trust to extraordinarie reuelations and apparitions,

apparitions of Angels, wee should bee subiect to the illusions of Satan, who can transforme himselfe into an Angel of light: so if thou wilt not hearken to the written word of God, to *Moses*, the Prophets, and the Apostles, neither wilt thou belecue or obey though an Angell should come from heaven, or a man should come from the dead, Luk. 16.

Well then, when thou hast a commandement from God, do as *Abraham* heere doth. As for example, God commandeth thee to turne vnto him, to repent thee of thy sinnes, to belecue in Christ, to walke vprightly before him, to sacrifice not thy sonne, but thy selfe, and to offer vp thy soule and thy body, as a holy, liuely and acceptable sacrifice vnto him; which is thy reasonable, that is, spirituall seruice of him. Be carefull to approoue thy obedience as *Abraham* did. What though inconueniences will follow, what though the worlde shall condemne thee, and the wicked flout thee, & the diuell & thine owne flesh set themselues against thee? denie thy selfe as *Abraham* did, and thine owne reasons dispute not of Gods commaundement, but

Rom. 12.1.

but obey it, and commit the euent to
God. And let thine obedience be not
onely absolute & resolute, but also spee-
dy without delay, and constant without
fainting. Worthy is that saying of *Lu-*
ther to bee written in the tables of our
hearts, *Qui habet certum verbum Dei,*
in quacunque vocatione, credat tantum
& audeat, & dabit Deus haud dubie se-
cundos exitus. Whosoeuer hath the cer-
taine worde of God in any calling, let
him belecue onely and be bold, & God
no doubt will giue prosperous suc-
cesse.

Now if we would approue our obedi-
ence when God prooueth vs, as *Abra-*
ham did, wee must bee qualified in two
respects as he was. For first, seeing the
Lord vseth to proue vs in such things as
we loue: therefore we are with *Abraham*
to thinke nothing we haue too deare to
be consecrated to God, but we must bee
readie to offer as a spirituall sacrifice, if
God shall require the same, our goods,
our honour, our sonnes and daughters,
our parents, our wiues, our liues, our
selues: for hee that loueth any of these
more then Christ is not worthie of him,
Matth.

A newly
of *Mathew*

De temp.
serm. 72.

80 *Abrahams trial.*

Matth. 10, 37, 38. This therefore in a word *Abraham* teacheth vs, as *Augustine* saith, *Vt Deo non praponamus quod dat Deus*; That we preferre not before God, that which God hath giuen vs.

Secondly, we must (as *Abraham* was) bee resolued before hande to obey the commaundements of God, seeme they neuer so vnreasonable vnto vs. For this resolution will make the commaundements easie to vs, which seem hard to others. As indeed the difficulty of Gods cōmandements is to be attributed to the corruptions and contrarie dispositions of men, who haue resolued, or at the least inured themselues to doe euill: so that it is as easie for them to abstaine from their accustomed sinnes, as it is for a Blackamoore to change his hue, or a Leopard his spots, Iere. 13, 23. It is easie for a sober and temperat man to abstaine from drunkennesse, a chaste man from whoredome, a religious man from swearing, a milde man from chafing and reuenge; but, bid a drunkard leave his drunkennes, a whoremaster to forsake his filthinesse, &c. you may as well bid him pull out his eye, or cut off his hand

so

so hard a thing it is for them to mortifie
their earthly members, fornication, vn-
cleannes, &c. Col. 3. 5. But let God say to
an *Abraham* that is resolved to obey him
in all things, Offer thine only sonne vn-
to me for a burnt sacrifice, and hee will
readily doe it. And as we are to follow
Abraham's obedience, so must wee imi-
tate his faith, and that in two respects:
first, in beleeuing the promises of God:
secondly, in bringing forth fruites and
working by loue.

As touching the former, our dutie is
where resolved before hand with *Abra-
ham*, as to obey the commandements of
God, seeme they neuer so vnreasonable:
to beleue his promises, seeme they
ouer so vncredible.

Thou wilt say, if God did promise me
any thing as he did to *Abraham*, I would
beleue as hee did. The promises were
made to *Abraham* and his seede, that is,
the faithfull who are the sonnes of *A-
braham* and the heires of promise. And
although the promises be generally pro-
pounded in the word, yet art thou
particularly to apply them to thy selfe
as spoken to thee. For being generall
G they

they include all
that exclude not them-
selves by infidelitie:
only bring the con-
dition of the promise
which is faith, and
thou art safe.

Nam. 22.8

9.

ioh. 3. 14. 15.

16.

Mar. 16. 16.

they include all, that exclude not them-
selves by infidelitie: only bring the con-
dition of the promise which is faith, and
thou art safe. For doth not the Lorde
promise, whosoever beleueth in Christ
hath remission of sinne, shall rise to glo-
rie, shall be saued? even as the Israelites
had a promise, that if, when they were
stung with the fire Serpents, they did
lift vp their eyes to the brazen Serpent,
they should bee healed. Resolue then to
lift vp the eye of faith to him that was
figured by the brazen Serpent, to be-
leeue in Christ; labour to lay hold vpon
him by faith, strue against thine owne
infidelitie and doubting: assure thy
selfe, if thou beleuest, that thou art ius-
tified, and shalt bee saued. Let not the
sense of thine owne weakenes, or the
conscience of thine owne vnworthines,
or any thing else, wring from thee thy
stedfast faith in Christ: but beleue a-
gainst sense and reason, and hope a-
gainst hope as *Abraham* did. This is
the promise of God; Beleue in Christ,
and thou shalt be saued. Indeepe it pleases
God many times so to trie his ser-
uants, for the exercise of their faith, as
that

that their triall seemeth to oppugne his promises. But yet notwithstanding the promises are firmly to be beleueed, and we are to bee perswaded, that when any thing doth happen vnto vs contrary to the promise, and the Lord shewes himselfe vnto vs otherwise then the promise soundeth (as our Sauour shewed himselfe to the woman which was a Cananite, Matth. 15.26.28.) that it is but a triall, whereby the Lord, howeuer hee exerciseth vs for a time, will yet doe vs good in the end, Deut.8.16. and therefore wee are not to let goe our hold, or suffer the promise, which is our staffe and stay, to be wrested out of our hands. Rather let vs imitate *Abrahams* faith in this place, who when hee was commaunded to kill his sonne, in whose seede hee had many promises, yeelded indeed to the commandement, and yet held him to the promise. Though *Isaac* be consumed to ashes, yet shall the promise of God concerning his seede be performed. So *Iob* when he was so grievously afflicted, as that in his own sense, and opinion of others, he seemed to bee cut out of Gods fauour, yet (saith hee)

*Luther in
Gen.22.*

Job. 13. 15.

though hee kall me I will beleene in him. In like sort, when as God promiseth life to all that beleene; & yet we die: wee must beleene that although wee die, yet wee shall live, Ioh. 11. 25. In a word, wee must learne by *Abrahams* example, to give credite to the truth and power of God, rather then to our owne sense and reason. For he is true, and therefore what he is omnipotent, and therefore can performe his promise.

Iam. 2. 18.

Secondly, our faith must be fruitful, as *Abrahams* was, and wee are to manifest it by good workes, that the Lord may say of vs, as hee did heere of *Abraham*, *Now I know that thou fearest God*, &c. For although good workes do not concur with faith to the acte of iustification, any cause thereof: yet they concur in the subiect, that is, the partie iustified as necessarie fruites of his faith, and testimonies of his iustification. And therefore *Abraham* although he were iustified before God, by faith without workes, as *Paul* sayth, that is, absolved from sinnes and accepted as righteous vnto life; yet, he was iustified not only in this sense by faith, but in another sense

that is, declared to be iust by works, as
James faith. But to this purpose most
effectuall is Saint James his argument in
the second chap. By such a faith as *Ab-*
raham was iustified, must we be iusti-
fied: but *Abraham* was iustified by such
a faith as brought forth good works (as
appeareth by this example) and was not
idle or dead faith: and therefore that
faith whereby we must be iustified must
bring forth good fruits, or else it is not a
living & a true, but a dead and counter-
feit faith, by which no man can be iusti-
fied. For howsoever faith alone doth ius-
tify, because it alone doth apprehend
the righteousnesse of Christ, whereby
wee are iustified, and not love, or any o-
ther grace: yet that faith which is alone
doth not iustify, because it is not a true
faith. For even as, the bodie without
spirit or breath, is iudged to be dead: so
faith which is without workes is dead.
And to conclude, howsoever the pro-
mise of saluation is made to faith, yet the
sentence of saluation shall be pronoun-
ced according to our workes: and ther-
fore let vs bee carefull as *Abraham* was
to shew our faith by our workes. For,

Iam. 2, 26.

howsoever
promise of
saluation be
pronounced
into one

Mat. 23-34

good works are as it were the evidence
 according to which the Lord will iudge
 of our faith : inſomuch that where hee
 findeth none, hee will ſay, Depart from
 me you curſed into everlaſting fire : And
 where hee findeth workes giving evi-
 dence to our faith, he will ſay, Come you
 bleſſed of my father, inherite the kingdome
 which is prepared for you from the founda-
 tion of the world. To which kingdome let
 vs beſeech him to bring vs, who hath ſo
 dearly purchaſed it for vs, even Chriſt
 Ieſus the righteous : to whome with
 the Father and the holy Ghoſt
 be all praiſe and glory.
 both now and
 evermore.

FINIS

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VV E D D I N G S E R M O N P R E A - C H E D A T B E N T L E Y

in Darby-shire, vpon Michael-
masse day last past Anno
Domini. 1607.

WHEREIN IS SET FORTH
the Bond and Preservation.

- 1 The spirituell coniuunction betwixt God and man.
- 2 The Corporall marriage betwixt man and
woman.
- 3 The neighbourly Societie betwixt man and man.

By R. ABBOT Doctor of Diuinitie.



Printed at London by N. O. for Roger Iack-
son dwelling in Fleetstreet nere to the
great Conduit. 1608.